

rough: return to Jessica Haim after proofing

~~CONFIDENTIAL~~
Must Remain in
Transcription Room

M 1112

Wednesday January 11, 1967

Index, New York

Group III

MR. NYLAND: All right. So, let me remind you that now for three weeks, there won't be any Wednesday evenings. For those who want to, to hear something about Gurdjieff, they can come on Mondays because there will be ^{discussions} ~~the~~ () group I will be away, on the West Coast, for a little while. Oh, let me say something about attendance. It's an open meeting as you know, but it's not so completely open that people just can drop in. There were--did you get ~~their~~ name?

John Marshall: Yes, sir.

MR. NYLAND: There were two people who had heard from so-and-so and so-and-so ^{and it turned out} ~~was was~~ ^{finally}, I think there/a grandmother, that we were talking about Gurdjieff at these meetings. Well, that's no way of coming, you know. A person has to be at least a little bit identified and perhaps introduced. Not that there's any objection for anyone who ^{is} interested to come - of course not, ~~but~~... So, if you do talk to any of your friends that you know, you become responsible for that and you're responsible for your friend, whoever you bring.

Who's new tonight? Ah, (such a meeting? Huh?). Door closed downstairs?

Someone: Yes it is.

MR. NYLAND: Yah? Now, are there any particular subjects that we have in mind that we can talk about? Always dead silence. Come on now, (let's have it).

_____: I have been trying to find out the relationship between one's state and one's energy level. I was in a state what I feel is like a ~~gray~~ state - a murky state, what I would just approach anything to do with a feeling to - well, do it to get it done. And then I know that by observing this, and by working, that later I - it ~~leaves~~ leads me into a state where I work and my state becomes lighter. And then finally sometimes the state is when I ~~will~~ ^{I really} get wish to be there and see what I'm doing and that the moment is part of my life that will - is now this minute. And I really, at heart, I don't know how to be in command of - to have that (feel) state where it's alive. Is it in relationship to the amount of work done? Or how do I get it? state I would wish to be in? course

Of/ there might be a
MR. NYLAND: ~~Reason~~ ^{Reason} that you're not in it. Don't you think that for different states of a person during the day, or in certain periods of his life, they are different because of different circumstances, and because of his own change; that is, he or she grows in some way or other and adapts herself to that kind of a condition, and then has a certain judgment or an opinion? That the thoughts and ~~your~~ feelings go on all the time, and that it is very difficult sometimes to change from one state to another simply because you would like it. So you have to describe first what is a kind of a state that you would like and that it desirable. The question is still, if you are in that nice, lovely state, wouldn't that become monotonous? Why is it desirable? Because there are other states that are not desirable. And by contrast, you're looking for something that is not the way it is in an desirable state. But when it is there all the time, maybe you don't appreciate it.

But, aside from that, why do you want to change?

_____ : It is that the question is very - more connected - how
 where
 is my energy ~~of~~ my state is low, how is it when my state is alive?

How would I, if I could, regulate my energy?

MR. NYLAND: That of course is the problem that you might say that you are master of your different states, and that you can produce them at will, particularly when you find something a little disagreeable for yourself, that you could change/over into that. But, you brought up this question of observing. If it's a question that I wish to observe, -
 Bell
 rings? Aside:
 Now you know, this is the third evening I have to be lenient. It's getting a little bit worse, isn't it? For the sake of curiosity, let people (go?). It's a nuisance.

Well, last night was by the grace of the Lord; ~~tonight~~ ^{today it} will be by the grace of the devil. (laughter). Come on, who is it?

Walter G.

~~XXXXXXX~~ : Uh, there seems to be a mix-up. She's looking for a coat, I believe.

Yes.

Lady: Uh, a trenchcoat with all kind of *(with all kind of things)* and (hatpins?) on it. And here's another trenchcoat. And the mix-up was on ~~the~~ ^a Wednesday night and I keep them here, and the towels?

MR. NYLAND: It's interesting, huh?

Huh? Was the coat left here?

Lady: Yes it was.

MR. NYLAND: When?

Lady: Um, the owner of a coat similar in this, put this one on and walked out with it and that...

MR. NYLAND: Oh, when was it?

Lady: Uh, it was the Wednesday before the holiday.

MR. NYLAND: Oh, my, already some time ago.

Jessica
 Someone: Excuse me.

MR. NYLAND: Has anyone here the wrong coat?

Jessica.

~~SECRET~~

(

)here because I know somebody who

had a trenchcoat and was in the restaurant (group).

Lady: Oh, it could have been in the restaurant. Uh(Mr. Nyland???)

).

MR. NYLAND; Well, let's find out. Has anyone the wrong coat on?

Or (). Anyone in this room? Huh? Nobody. So,

apparently, you all have the wrong coat.

Jessica: Why don't you (speak) to the restaurant? They might

have+ they might see (him) again or something.

MR. NYLAND: And maybe the person who was here when he - he or she -
what is it - a she?

Lady: Yeah.

mr. nyland; Huh? Is he - when he was here and he left the coat,
he may not be here now.

Lady: Yeah. Okay thank you.

MR. NYLAND: Yah, then we have an insoluble problem.

Lady: No, it's not.

MR. NYLAND: Good luck..

Lady: Goodnight.

MR. NYLAND: Now, probably that was good, you know, because we started
off with such a serious--ⁱⁿ~~with~~ such a serious manner. Now we have a
little bit of a lightness. After all, that's what you say we want.
1st question.; It's (touching) me somewhere.

MR. NYLAND: I'll bet it is. If I'm interested in Work, and ()
wanting to be interested in it, that I have some way by which I can
change the states of myself, that becomes of course a good problem.
And it is still possible to investigate it, to see if there are any
means by which I can change my state. ^{little} Because of course it is logical
that I find myself in a variety of ~~different~~ states, dependent entirely
on what I'm doing: how I've slept, what I've eaten, what I'm thinking
about, the different people around me, my feelings in general,/- all of

that naturally affects me. And that I go through the day ~~being~~ subject to all kind of influences to which I react, and perhaps unconsciously react, not knowing what to do with it, not knowing how to digest it. And if I do digest it, it might give me indigestion. So it's quite possible that there is all this kind of general influence on me, that I don't like, and I would like to change.

if I believe
Now, ~~what I mean~~, that by means of Work there is a possibility of changing it, then I look at the times when it is possible for me to Work. And then I don't wish for a state in which I'm a little happier, in order to Work then. But I have to take the state in which I am, and then Work. It's just the other way. Then if I do Work, and I believe that that might be the method, then because of that, I should perhaps experience a different kind of a state, and I might change. It's quite possible. So the solution is, in whatever state you find yourself, liking it or not liking it, it may be not desirable or it may be unconscious, you have to do something about it in connection with Work, and the requirement for Work is that, any one time that you happen to think or to feel about it, that you do something by trying to wake up to yourself. So, at that moment, whatever now you experience, you could become objective to whatever you are. And that if you then could, in the sense of Gurdjieff, observe yourself - particularly the manifestations of your physical body - and if, at that moment, you could be impartial to it, and if, at that moment, you could realize what it is to be ~~also~~ at the moment observant, then you fulfill the requirements of Work. And maybe, because of that, there will be a change.

You understand what I mean? Don't stare yourself blind on the conditions you don't like. All the time there's something to wish for. And maybe it is attainable, and at times it is not. Sometimes it's utterly foolish to wish for a state in which I am, which apparently

has to be fulfilled in some way or other. It's idiotic to wish for the Moon, or for blue sky. There are certain experiences ~~that~~ I think which affect a person, which have to be digested. Conditions which I cannot run away from. I must face ~~(—)~~. If I don't like it, of course, I will go through all kind of detours in order to avoid it, trying to be as clever as I can in order not to be affected by them. And sometimes I run away. All that, I think, is human quality. Certainly I don't like to be hurt. And if there is anything that is causing me suffering, I will want to alleviate it. But that, you see, is ordinary life. If it rains, I put on a raincoat. But when it comes - and ~~if~~ you want to look at it from a standpoint of Work - every moment is an opportunity! That is true in general, and theoretically. Of course, there's no ^{that} doubt/there are moments that are a little bit more conducive than others, and at times I know that I'm in such a ~~a~~ turmoil that it's utterly impossible even to get together the wish of wanting to Work, let alone that I will try in making attempts, or that kind of an effort to wake up. But then, I simply accept the condition for whatever it is. I can curse it; I dislike it heartily, but there is nothing I can do about it at that time.

As far as ordinary life is concerned, what we usually do is to try to divert it. That is, I become, if I can, interested in something else, which will push out the particular state in which I am now. If, for instance, in a moment when I am affected by a variety of conditions and that I'm terribly sad or so, someone else may say, why don't you read a good book? Or, why don't you go out and run around until you get so tired? Or, why don't you stand on your head? In ordinary life, there are many ways by which it can be avoided, I say, for which temporarily at least, such a condition can be postponed, and perhaps in the meantime it runs ~~day~~, so that when I finish what I've been doing, it will not come back. Sometimes it does, come back. If I'm in a worrisome state and I

have to pay the rent, and I haven't got it, for the time being I say, let's have a good sandwich, you never can tell, tomorrow we die. After I've finished that, then immediately there is a letter from so-and-so that I have to pay up and the rent is still a problem.

Now the question, you see, in general, the condition of a human person as he is on Earth, naturally he is affected the way he is and he is dependent on the conditions outside of him. And whenever I discover for myself, in the first place, that I'm subject to many of such influences, I try to find out first what I can do from Earth, as it were, in ordinary life, in order to ^{if} avoid them.. So ~~that~~ I catch myself many times in a mani() state maybe it is caused by something I've eaten, or that I have associated with the wrong kind of people, or that I've allowed myself to swear too much, or that the funny papers or the TV have taken up too much of my energy. At the same time, I have energy as expressed in a wish to live. So if I become you might ^{now} say I'm conscious of that, if I realize that I'm a human being with a great deal of energy which could be directed in a certain way, that something in me has to start deciding what kind of a direction I would like this energy to flow. And I think it's a very useful occupation to find out how do I spend my energy, and if I can, can I spend it in ^{the} a particular direction that I want to spend it? hoping then that if I do, that I will have a result that is a little bit more desirable. But you see, this is common sense, and it has nothing to do with Work. So you have to keep the two things separate. First, put your own house in order. If you don't sleep enough, you cannot expect the next day to be not tired. If you associate with a lot of people and talk nonsense, of course your brain is affected. If you eat too much, naturally the body has a hell of a time getting rid of it.

So, these are just ordinary common sensical ideas. If I am prejudiced, if I am conditioned in a certain way, if I have nausea of

people and I go in the subway and I almost throw up, it's too bad. If my body is in a certain way, that it has to have certain requirements and that it has to have tranquillizers and pills and drugs and all that, or that I'm enslaved and want to drink, and I don't belong to the AA, all these kind of things I consider from an ordinary standpoint, looking at my life, looking at myself how I am during the day and to try to find out if I'm reasonably spending my energies in the way perhaps I should. And to the extent that I have certain form of conscience, or a certain idea of how I should spend energy when it is available to me, I think to that extent I have to become a little bit more clever, to know ~~how~~ ^{Y.D.F.} I know how to avoid the conditions which, you might say, suck me dry.

Let's start with that. Here I am and here's a day. And now, how will I divide the different forms of energies which will be allotted to me during that day? And really to go over ~~that~~ () that I'm sufficiently intelligent of how to spend it. And see at the end of the day, that if I've done it. And if I didn't do it, that I know well enough why and for whatever reason it is, that I'm quite honest with myself to see that I have not been able to do this, so I was a little foolish even to expect that I could ~~(do it)~~. This is a kind of ^a self-knowledge I think, ~~which~~ with which one starts, and in that way one is helped many times by sitting quietly, considering the day in the beginning, considering the day at the end, and to see how much worthwhile it was that I spent it ^(Bell rings) for the different - and this time we won't pay attention to it.- for the different things that I'm interested in. With this, if I make a list, or don't try to keep it all in (your) head, and I see then where I am, it is like taking an account of myself. And the consideration of that what I am as a human being, and I measure with a certain--in a certain way, either with other people, or with an ideal that I might have in mind. And, at the end of the day, I give myself

a grade and I say it is C plus or A minus - whatever it may be. And if I see that I have done a little bit wrong or at least stupid, next day I try to avoid it.

Don't introduce Work too soon. If Work is introduced, it does require that all the different things that ^{are of} ~~the~~/ordinary kind (2) in ordinary life, more or less have been settled, so that what I Work with, if it happens to be my body in a certain state which has to be under observation, with a mind which can more or less function and not be upsetting me all the time, with a feeling on which I can more or less count and that it is not going haphazard all over the place - all, with that you see, I start then in a more or less, if I can, normal condition. And that's the time I will start to Work. But I won't do it when I'm completely upset, or involved. I first straighten out ordinary things, if I possibly can, and I never will look for Work to become the substitute of avoiding suffering. Suffering may, at times, be extremely useful, and I don't want to run away from it unless either I cannot cope with it, or it is too much for me, or it seems useless.

It answers it?

_____: (not entirely the...)

MR. NYLAND: Then you didn't listen.

_____: I , I () Mr. Nyland...

MR. NYLAND: Then you didn't listen.

_____: I have a question. And I tell you right now why I have a question because you're relating Work, like in light and how much energy and what state. In my experience, whenever I come home from a meeting, there's a great deal of energy. And sometimes I really use this energy for Work or transcribing (on?) two of three Friday nights. And I am ^{now} speaking the utter truth as far as I can perceive truth. ~~On~~ I go home and I think I'm (deadbeat) and yet I'm not, I'm alive, I did this whatever I had to do and I go along with it for three, four hours

and in the morning I ^{still} feel fresh, I don't feel ^{you know} deadbeat, like some other days. And my question (really is?) at how it was, how would I understand it, how much more have I really true wish to Work enable--in order to have this aliveness?

MR. NYLAND: Work more / ^{Particularly if you have} ~~I think maybe you have~~ extra energy.

_____: But ~~if~~ It happens that way it's that () out of sight??

MR. NYLAND: The emphasis, what I said first, is to make sure that what I Work with is in a good condition. And if you say it's in a good condition, and then you are Working because of stimulus, or because of some way by which you have extra energy, and you still have some of it left early in the morning - again, Work. Use it. How can you increase it when you already have a problem of not being able to use what you have?

_____: The problem arises from the ^{Fluctuation} ~~frustration~~, the problem just? arises there when suddenly (that) there is ...

MR. NYLAND: Go ahead and Work it until there is nothing left. Then there is no fluctuation. ^{Don't} ~~no~~ as I said before, don't stare yourself blind on the condition in which you are. When there is that desire, and energy to Work, go ahead. Work. If you want to use it for trying to wake up, try. If you want to use it for standing on your head, also try. Work it away. If there's actually energy, run around. At the same time, maybe you can be observant.

_____: Why wouldn't I be able to (flat?) it?

MR. NYLAND: Because you don't know how to Work. That's why I say, Work . Then you'll find out what it means ^{that} / in certain conditions to regulate the energy for Work . You will find ^{the} / out how much Work takes up of energy you have extra. You get stuck in the problem in the middle and it's really no problem when there is a desire that you wish to become conscious. Go ahead and become conscious. When you are more conscious, you will be able to regulate the amount of energy that is available.

Does that make sense?

_____: Well, I'm back on my own.

MR. NYLAND: Yah. Of course, ~~you're~~ you say you're not master of it. ^{you have}
Yes. I don't think ~~there's~~ any excuse not to work. It may look as if it won't help you. I'm quite sure that afterwards you will think about it, you will realize what I say.

Yah?

Tom Records: In Meetings With Remarkable Men, Gurdjieff ~~speaks~~ about the Azores by a group of people that draw a circle around the person. ~~The~~ person is then unable to move himself from the circle until it has been erased by the people that drew it around him. Is this, strictly speaking, a form of hexing? What type of magic is this?

MR. NYLAND: What we talked about at lunch. This is exactly the same. It's the ~~usage~~ usage of certain power which is available to some people, to which ordinary people have not any antidote and they're bound by it until it's again taken away. That's right.

Tom: Why should this type of energy be available for what would appear, in this instance, to be no purposeful use?

MR. NYLAND: I don't know how purposeful it is or not in that particular case. Sometimes it may be used in order to illustrate that one has that power. Sometimes it may be done for a very definite purpose for, let's say, impressing the little boy who's inside the circle, with that fact or with the statement that such (a state) (Bell rings) might then produce in the psyche of that boy very definitely (anxious?). One really doesn't know. If you want to judge from the outside and simply see what is happening, that may not give you the cause or the motivations of why it is done. If, in general, you might say that ~~this is~~ ^{this is} a person who has an ability, or who is open or ~~who~~ is a channel for that kind of energies, why such a person has that is very difficult to say. Because I'm afraid that that is subject to laws of what we call still

accident. It may be caused by something that is still of a higher nature, which then uses such people in order to express that kind of a force. At the same time, anyone who has it, has an obligation to use it to the best of his knowledge and within reason, and conscientiously. So that, even at that, one cannot judge about why a person does certain things which may seem reckless to the outside world, and perhaps because of that, superfluous. It may be - and I'm simply suggesting it - that there is a certain means, if such people have the ability to do this, that they have to keep, as it were, in training. And unless it is used by them, it would start to rust. So simply for the sake of keeping alive within them, the possibility of showing or having, in any event, this kind of a power, it is necessary to, let's say like a horse has to keep in training by going around every day, otherwise it never will, will win a race. If you let your car stand over the winter, the battery will run down. So you see, it's a similar kind of a problem. And one doesn't really know it unless one has to be--one happens to be possessed with that kind of a power, and that kind of an understanding of how to use it, I say, conscientiously.

Has?

Tom: ~~As~~ a person that practices black magic and lack of conscience ? (?)

MR. NYLAND: Well, the question of the black magic is that that person in relation to the rest of the world, occupies a definite position which we, from our standpoint, call black. You see, the question again of positivity and a negativity is not a division between two things, and then only a combination, ~~xxx~~ a comparison with averages. But it is like a total scale, from something that exists to something that does not exist. The different gradations - it is a like a temperature scale. You can say that hundred is positive and zero is negative. But zero may become positive regarding minus five hundred.

You see, when it is this ^{positive} ~~positivity~~ and negativity then only in relation to each other. Where is the blackness? Only in relation to

the whiteness. And what may be black for some may be white for others. It's difficult to say because you have no absolute case. So, the black magicians may look at the world from ^{their} ~~that~~ standpoint, and maybe in relation to that what they have to do, in a positive state. Totally, from someone who's above them, it may look negative. You see the necessity of God and the devil existing together in order to bring a balance between them ~~and~~ maintaining a world - it's the same kind of a problem.

The question of a man wishing to strive towards something that is higher, based on the realization that he is what he is, and constantly is ~~going~~ down to the bottom. It's difficult to understand these balances because they shift. And it's like a chemical reaction in which one substance is on the left side, and the other is on the right side. And that the chemical reaction between the two simply means that in a certain length of time, certain substances are formed which belong to the right side and that certain other substances are formed which belong to the left side. And there's a constant exchange of an equilibrium between the substances, if they are reactive on each other. This is the idea of an equilibrium in an activity of a chemical kind. Now in order to finish it, one changes the conditions so that all the substance will go to the right side. Or one creates conditions in such a way that that what is being formed, let's say, on the right side, is in a condition in which it remains insoluble. And when it drops out, there's room for the left to go over into the right. And it is this constant exchange as an equilibrium between two points in which they, opposite--opposing each other, become positive and negative to each other. But in totality they belong together in order to produce the reaction.

I can wish the blessing of God and of the devil in order to establish the position of man, particularly when he is on Earth. So that on Earth man, being affected by that what comes from Above, also is kept in balance from that what ~~would~~ otherwise go down below. (2)

And the process of involution and evolution simply means an equilibrium for a man at any kind of a place, wherever he happens to be. The question of black and white, in that sense, is very relative./ Some time ago I talked about twilight. It's the difference between midday and midnight,^{but} in-between. It is a constant changing over, a little bit more of one, a little ~~bit~~ less of the other. And where exactly is that change taking place? No one knows.

Take, for instance, a complete example. I mentioned it to the people in Seattle. When do I go to Seattle? I make a trip; my aim is Seattle. Where does it start? When I have the thought? When I buy a ticket? When I go to the airfield? When I wait? When I get on the plane? When the engines start? When I'm in the air? When I approach Seattle? When I finally get there? When I get off the plane? and reach my destination? All of that belongs to the trip to Seattle and there's no sharp division at all, than only perhaps the moment when I happen to think about the possibility of a trip. That is, when I'm in the dark and I happen to think about the possibility of the Sun coming up, you might say, that is like the beginning of Work. At the same time, it surely is not midday. If I have an idea about myself in an unconscious state wishing to be awake, wishing to have consciousness, the thought already produces in me an anticipation of such a possibility. But I'm completely removed from anything that becomes reality as consciousness until I start, and when I start it happens to be one little thought//put into practice in the midst of all kind of unconsciousness.(Bell rings again). I think you ought to investigate who it is. (). Don't let him in though, under no condition.

When I add two more of such thoughts then of course it becomes, you might say, a little lighter in the sense that it gives off more light. But it does not mean as yet that the particular conquest has been won. How much now of a conscious state is enough to counteract

an unconscious state? Is it fifty-fifty? Nonsense. Because the quality of the conscious state is quite different from the quality of the unconscious one. I can define it and say in conscious states is something that is positive, from the standpoint of my unconsciousness. And then the unconsciousness becomes an emptiness. At the same time, the unconscious state on Earth, ~~as~~ I'm now walking around, is again positive regarding my sleeping state, which then becomes for me negative.

You see, these questions of relativity, unless one can understand them in the proper way as if one could become objective to the totality of a line which connects the positive and the negative (~~state~~) or represents the reaction between two different substances, or which might indicate progress from an unconscious to a conscious state - all of that, if I can be away from it, could produce for me a () - who is it?

Walter G: It was someone who was a friend of someone she don't even know the name of.

MR. NYLAND: Isn't that interesting? And that someone told her that we didn't ^{start} at eight.

You understand what I mean, Tom?

Well,

Tom: I'm coming to accept that when you introduce a concept like relativity, ^{of course} I, first I think of Einstein's theory in which there are no really fixed absolute places in the universe. Now, let's say, in the spiritual universe, in the universe of higher - a materiality...

MR. NYLAND: No, you cannot. You get again into trouble because when you say, unless from the standpoint of the universe - universe has no standpoint.

Tom: Yes. And that's the problem, but yet, you speak of the Sun Absolute as though this is that from which all else is measured.

MR. NYLAND: That's right. That is a concept that is so difficult to understand, or even to experience when one constantly lives in a non-absolute state. And one keep(s) on talking about it as long as

you like, because as long ~~as~~ you talk about it, you never ~~will~~ get there. You see, in thinking or in talking, one constantly will use the forms that belong not to the absolute state. And the only way by which one can indicate it is to say that if I am in the state of being, and if this being is reduced to a point without dimensions, then if I were there, I would experience absoluteness. And theoretically it's quite right. But in order to bring this concept to my own notice and to agree with it, I have to ~~see~~ it constantly in words. Now there is a possibility that if I keep on saying this and live with it, that at a certain moment, everything that I have been saying stops. You see, it is possible because at a certain time, that what is finite ~~becomes~~ because of the different influences which finiteness defines, there may be accidentally, from my standpoint, a certain place in which all such things fuse together into nothing and become that what is reality. I say that possibility exists. So that there is a possibility when I keep on thinking about infinity with my finite instruments, that there is a time when I know it is absolutely useless to continue to think, or to talk, or to feel, or whatever I do, that I then reduce myself to that kind of an utter silence, and that perhaps, at that point, everything that has taken place is going to be reduced to nothing. And so that then, if I am in the state, ~~let's~~ say, of hundred or fifty or zero, that gradually I reduce myself to the point of two hundred and seventy three, which is the absolute zero, in which, from my standpoint again, there is no activity in which all the molecules are together, and have no desire even to move and cannot because of the condition in which they are. That if that could be reached by me as absolute zero, I would have reached absoluteness.

So, when you say about the standpoint of the universe, it can never be there because the universe is everywhere. If I understand infinity, there is nothing that exists that doesn't belong to infinity. And as

soon as I say it exists, I take it away from a little part that does not exist. So, immediately (as^{when} I) define it, I define it in terms that are finite. Now if I could understand the question of an experience of utter silence, utter relaxation, reduction of every activity to nothing, and just be without any wish to move, that would be a moment for me of experiencing absolute~~(ness?)~~. (SIDE TWO OF CASSETTE)

And any way on the road to it will never be the same.

Tom: (So you say? somehow the way of Work is just the opposite of that complete...() activity. ~~XXXXXXXXXXXXXX~~)

MR. NYLAND: The way of Work...

Tom: It seems to be contrary of that of introducing activity with observation.

MR. NYLAND: That is right. The way of Work is to produce the possibility of fusion and to bring about a chance that the accident will happen more often. That is correct. In that way it looks as if I'm going the wrong direction, in reality I go both directions at the same time. An equilibrium between two points can expand when I go to one point and also the other, and keep my ~~equilibrium~~. If I go towards God and the ~~evil~~ devil, I will gradually, when I reach God and the devil, realize that both are the same. If I still have a direction of the absolute, which I say is above me, I must compensate it with the direction which is below. And for the time being, I say, positive absolute and negative~~(ity?)~~. Until when I am on the universal standpoint they become one; ~~Then~~ there is no standpoint, there is only Being.

Tom: This then is the meaning of ~~what~~ we don't really, by Work, produce waking up ourselves, we just face the ~~possibility~~ probability perhaps of this accidentally happening.

MR. NYLAND: Yes, but you have to introduce something that seems to belong to the higher level. If you don't introduce that what is objectivity, you'll never get to the point of objectivity. You have to try to visualize and perhaps have a concept of the possibility of objec-

tivity even with our limited vision and our limited subjectivity. This is the ~~only~~ thing that is necessary otherwise I will never believe in the possibility of becoming conscious, unless there was a thought of myself belonging to the possibilities of realizing, perhaps actualizing a potential which I believe I have. If I haven't got that I'm completely asleep, and I don't even have a dream. And the fact that I think once in a while about the possibility of becoming conscious is exactly like having a dream in my sleep, ~~and~~ ⁱⁿ which I hope at such a time that I could be free. You remember, I've said many times, it is like / that / that I dream ~~when~~ ^{that} I'm awake . When I wake up I find myself asleep. And that becomes very interesting because otherwise I wouldn't bother. Gurdjieff calls it 'seeing the Lights of Karatas.' It is at the time as if one has a flash of a possibility which might exist, like lightning. And then, at that moment, lights up the totality of the Earth , whatever is then subject to that lightning. And it ~~isxx~~ disappears.

Each person in his own experiences, will have, at times, that kind of an experience which of course he cannot explain, but which gives him for himself at least a belief that something else can exist. And all particular theories, or religions, or even philosophies are based on that. Because if man were incapable, with his mind, to have a concept of that what is not as yet existing and believing in the possibility of reaching that, or at least ~~capable~~ create ~~such~~ conditions in such a way that he could experience it, he would be completely dead matter. You see, it's an attribute of life and I would almost say it's a requirement of life, and to some extent I think it's a very definite admission of life. Because, if that isn't there, it is dead. It has become, as I say, stuck. (Cough), stuck (). That's the only time when I have that kind of belief that I make sense.

The further you go on this road, the more finite you become.

Someone: How do you go on this road then?

MR. NYLAND: I don't know. You find yourself on it, don't you?

Someone: Yah. I wonder why a lot of times you tell people to read and yet at the same time you say that it won't get you anywhere.

MR. NYLAND: () it will give you information and data which, if you want to Work, can be useful. Reading will--may be able to create in you a certain (steadiness) that you / want to do / something about. Reading is not to satisfy your intellect because it's so lovely.

Someone: In other words, that's-- it's just an impetus for something else?

MR. NYLAND: Probably. Like a conversation with someone you look up to, and you say, isn't that marvelous? I wished I could become like that. If you want to listen to music and you listen to so-and-so, you know, who is it? - Rachmaninoff and you say, wasn't that nice? Now, could I do it? You see, reading is only a little stepping stone and the danger is that I read too much and then forget that I ought to Work.

Usually I will form[?] ~~from~~ the line of least resistance, so if it is nicer to read I won't Work at all. You see what I mean? If out of it, all the different experiences of my life, I can get some kind of a desire and the realization that that what I am is not what I should be, or perhaps that I believe that I could become something else, then I will be looking for that what gives me a stimulus, a desire to continue with my life in a certain direction, if I possibly can guide it, that I would say, yes, I have more control. That I think would be the solution instead of seeing that I'm constantly affected by all the different influences in the rest of the world which of course form my opinions, and that I don't know which way to turn. It is like a ship without a rudder. But if I ~~have~~ have an aim, naturally I put a rudder on the ship

so that I can (steer).

Same person(?): Is it possible to determine for oneself the place to begin - the very beginning, what to do/ to be...

MR. NYLAND: If it's possible? Yes. If it's a desire, also yes. If ~~Person~~ you will do it, I don't know. You know, in such a question, simply one says, what are you waiting for? It depends entirely on the kind of belief you have of a state you might want to reach which, at the present time, you cannot describe. Or you hope for something. The chicken and the egg, you know. When the little chicken is inside, ~~it~~ and doesn't know how it looks outside, and the mother hen says come on, crack that (~~scale~~ ^{scale}), get out, get out. And the little chicken says why? Say, oh it is beautiful, and the sky is so lovely, and stars and warm(?) and so forth. You see, when you come out. And the little chicken says, well, why should I? How can a mother make it attractive for the little children--for the little chicken waiting to be born? I think until finally in the little chick there is something that says I may as well do it, you never can tell. Then it cracks the scale and there it is, all of a sudden realize(s) that there is a world outside.

I think with human beings and their psyche, it is very much the same. And that we call curiosity. After all it doesn't matter at all how one reaches the road, provided the road goes in the direction that you want. Maybe someone else can put you on the road and say, go ahead and walk. And maybe you have to struggle through the bushes in order to find it. And maybe somehow or other there is no road at all, and you have to make it. Whenever there is an unquenching thirst in one, whenever there is something that is in search of a possibility perhaps of a Soul, or perhaps of a possibility of a solution for one's life, whenever there is a desire to solve the different problems that one faces, and the desire is strong enough, and when the problems of one's life are such that I don't want to live with them unless I solve

them. Then I'm quite sure I will do something about it.

Where will you swim when you drown? Before that, there's probably very little reason to try to learn how to swim. But when you drown, you save your life, you won't swim but you will make all kind of motions to keep your head above water. I think Work of this kind has to be put more and more in that kind of a category, because it's absolutely not necessary to Work on Earth. Human beings, as they are, they are very well fully equipped to live on Earth the way they are as a human being. And there's no need whatsoever for anyone to wake up. Apparently the requirements, since they were born on Earth, is that they have to stay there from birth, or from conception, until they die. And whatever is happening during that lifetime, nobody knows really, but whatever that is, surely the physical body has fulfilled its particular function of carrying through life that what man is as representing life in a certain form. And I think that all of us totally as mankind with all its ups and downs are at the present time maintaining Earth and probably in its particular place where Earth was placed, or where it happened to be, if one doesn't want to accept that there was a reason for it, nevertheless, again I say pragmatically speaking, there's no reason whatsoever for anyone to become conscious.

You understand what I mean? It's only when one wishes to become conscious, or that ^{then} ~~that~~ one has a desire in which you become a little apprehensive of something that perhaps might exist which, as I say, you hope for, or you might say that perhaps you never can tell that something can exist. It's a black sheep you know. The herd is asleep. There's absolutely no reason for any of the sheep to think about mutton and wool. They happen to live and happy. They eat, drink and so forth. Whatever. And they have a marvelous shepherd taking care of them.

Person: If I may take that example now, the black ^{sheep} is on one end of the herd for instance. And he may have the choice of circling around

the herd and setting out in any--in any one direction or in a(

)so many possibilities.

MR. NYLAND: () Any one ~~the~~ of the herd has that possibility. They don't do it. The black sheep is doing something about it. He becomes a probability. And when the black sheep actually runs away, he is an actuality. A human being, believing that that/^{what}is now visible to him /and what he / experiences and what he is as a man, may question it at times and may not accept the conditions as ~~they~~ are, and perhaps will believe that that what he sees or experiences is not reality. And in questioning, depending entirely on his nature, or whatever there is that has been given to him as a possibility of looking a little further than his nose is long, that for such a person maybe there is a little problem that he would like to solve. So of course there are people like that who always believe that there is a door, that someone ought to show them or there is a key which is a secret which then will give them , let's say, the pot of gold at the end of the rainbow. But they still have to walk it and they have to get there. And perhaps the key doesn't always fit. Who knows until such a person in constant quest of the holy grail, finally will find it. The (g) calls it the hunting of the golden stag - I don't know if you know any of this book. But it's very interesting because it is expressing the search of certain parts of mankind, surely not everyone, but a few/ who keep on believing that that what is the world is not the reality from Plato on up or even down and further back. All the different mystics, every person who has written or lived his religion or his philosophy or his mysticism. Whatever it may be, those are, you might say, the few compared to the totality of all people living. Of course it is true. If the totality of mankind is like a body, and each person is a cell, of course there are very few cells that are organs of that body, and very few cells that will

function. The rest, mankind as a whole, becomes supporting cells, parts of the body, doing nothing else but support it. That what is the direction-giving organs ~~and~~ of the body, like the eyes or the heart, or sex in an ordinary body are really the living matter expressed and being held together by a tremendous amount of ordinary cells which never will even think about the possibility of becoming conscious.

Many people even don't think about such a possibility that might exist, and very few of the little cells ~~that~~ that you're made ~~of~~ have any desire to migrate to your head and become a head cell. Why should they? And perhaps they cannot. If a Mohammedan wants to go to Mecca, he may not have the money, but he knows that Mecca ~~represents~~ represents for him something where Mohammed was. And so every day, at six o'clock, he turns his head towards where Mecca is and prays. There may be many cells in the body of organic ~~kingdom~~ kingdom, or in the body of each human being which have a hope. They think that it might be possible, for some reason or other, and that perhaps under the influence of whatever it is, I do not know. And they don't know, but maybe they pray, that there is a cell at your knee, has an idea as if it is a black sheep, not belonging to the herd, but be different. And because of that difference, starts to wander away ~~and~~ wanders in his mind to find out what perhaps might be possible for him. Maybe he stays away from the herd a little bit, afterwards has to catch up. But who knows what he is doing, and what goes on in his heart, if he really desires to become - maybe he wishes to become a shepherd.

This is what I call the unquenchable thirst, a thirst for something that doesn't exist, which of course many people have in a certain way. This wish for the creation of something in order to use whatever materials there are, and that then put together a piece of art. Or that maybe they want to write, or ~~that~~ maybe they want to produce music, or maybe they want to do some research in silence. Or maybe they want to build up

a logical system of philosophy. Or maybe they want to build within them a Tower of Babel in order to reach God, or maybe they want to devote their lives in mysticism, to that what they believe in as a spiritual existence. Who knows this? All of them are black sheep. All of them, you might say, are on the road, in some way or other, in a direction in which they hope that finally at the end, they will reach what they are looking for. And to come to the realization of , let's say, solving the problems of the meaning and aim of their own existence. But you see, all of them started; they didn't contemplate. They didn't sit at their desk and say it would be nice if. They got up; they got busy. They became laborers in the vineyard of the Lord. That is the difference.

If I keep on contemplating or meditating or hoping, hoping that it will be given to me, God will ~~never~~ give it. But if I go to the bridge in order to cross it, God will be there. So, as I said before, what are you waiting for? Start. If it is Work, Work. If one doesn't know what to do, get the ABC of Work, what is meant: a wish to become conscious, a wish to become objective, a wish to be able to gather data which are absolute. That means data which are free from personal interpretation, data which are exactly that and nothing else, data which are correct, data which are recorded for whatever they are, without my wish to change them one way or the other, but to accept them as a fact. These are concepts that belong to objectivity and if I now want to apply it to myself, I simply say I want to have an object. And I ~~would~~ ~~xi~~ want to have something that I would like to create and becomes for me an observer, and I want to put this observer to work. And I tell that observer to observe me. And the object now happens to be me, as a body which has a certain form of behavior. That is the kind of Work that I try to describe for myself/^{of} what ~~xx~~ I should do. That is the road on which I now would like to be, and then when I'm on the road,

I start walking.

So if I know now what is Work and what is meant by it, and what is indicated as a possible road of objectivity, I said, all right I will try it. Here is my body, here is my mind. I give (the) certain part of my mind a task to become an observer, and to try to build in me an observatory or perhaps an objective faculty, of something that now starts to function in this particular way, that it wants to become observant of that what I am as a body, when this body is, so-called, alive, and behaves in a certain way. And the observation now has to include a recording of a fact, which fact has to be completely pure as a recording intellectually, without interference with any kind of a feeling about it. So I have to eliminate the liking or disliking. I have to eliminate everything that belongs to my feeling which might interfere with the objectivity of such a fact. I call that impartiality. I simply say, at that time, that what is the observer has to be impartial regarding me, me being my body. Something to be added to that, you might say, it is now as if this observer is outside of me, as a separate entity, fulfilling a certain function, which function I call observing me. And I call now the observer the beginning of something that might grow out to become an 'I', which could function for me separate from that what I am as 'it', as is then as if, again 'as if'-there is a separation between the two, in which one is observing the other. And the observation now has to be impartial and also, in order to eliminate any possibility of a description which, of course, is an intellectual kind of a process, I don't want in this recording any intellect to enter in the form of a description or even a recognition. And I know that as soon as I try now with my ordinary mind to eliminate it, that I run into difficulties because my mind constantly will try to describe ~~xxxxx~~ that what is a fact that is coming, or a fact that has gone. If ^I keep on thinking about that a little bit clearer, I will

realize that my mind is incapable of recording a moment. And at the same time, in recording a moment the mind would function independently of its own subjectivity.

So, the third requirement becomes simultaneity. I can also look at it the other way. In order to be completely impartial, the impartiality has to take place at the moment. So if I really understand what is meant by impartiality as such, it means the acceptance of that what is - not a moment ago, and not a moment later. But at the moment when it happens, it is as is, and if that could be recorded, that would be an objective fact.

So you see there is Work. I call it ABC: observation, impartiality, simultaneity. Instantaneousness, an experience of an instant. It's very difficult because we don't know it. At the same time, it has to be experienced because if I don't, the other two will not help me enough. They can set me on the road, and probably I will walk. But I will not reach the aim of an objectivity which, because of the three, could ~~become~~, for me, become a one fact - an entity fact, an objective fact, free from any kind of subjective interpretation. So, how does one start? There it is, the method to become observant ~~of~~ to certain functions of my body - behavior. I walk. Can I be aware - I call this now awareness - it is the registration of the fact of my existence at one moment. And ~~By~~ constantly making that kind of an effort to free myself from partiality, to free myself from thought processes, if I let that reach that as an experience, then the state of this awareness is extended in the sense of time as if there are moments of awareness strung together and then form a line of existing awareness. And this I call a state of awakening.

You can say it a little differently. Awareness is introduced when I am impartial. Awakening is introduced when I - is, is a result when I introduce instantaneousness. But in any event, here is the

problem. When I walk, is there something that could start functioning as I am walking which then I call a little 'I', observing me ⁱⁿ that way, an 'I' - a little 'I' - beginning to be objective only and only recording facts and not experiencing anything of what I experience as an ordinary human being, walking or doing this or that. My ordinary functions continue; my life, as I know it on Earth, continues. Together with that, something is there a little bit, I call it outside in order to indicate the possibility of objectivity. In reality of course it cannot be outside because there is nothing to hold onto in the atmosphere we're around(?), So it has to be part of myself, somewhere, but it has to function independently. And simply then I assume - and perhaps it is that truth when I know by experience it is that, I will say it is the truth. It's a certain section of the brain which, at the present time, has mental equipment, but which is not used. It is a section above the temples: the side lobes of the head, in the ~~occipital~~ cranium of the head, in which the brain is not functioning, I call it virgin field. You can verify it; it is the truth. And when I observe (it?), that starts to function in me and then develops into the possibility of an objective faculty if, somehow or other, I give it enough food. When I say I now, I mean by that, if there is enough wish in me to try to continue to make an effort - you see again, that what I say this wish, it has to come from a realization like a black sheep, that not everything is the way I see it. It's a realization almost like an intuition, of that kind of knowledge which does not reach me through my ordinary mind, but which nevertheless is there as a conviction that there is a possibility for man to grow out of the state in which he is and to reach a certain level - and I call it consciousness, self-consciousness, which is different from the state in which he is now, which you might say is like the waking-sleeping state. If that kind of a form of sleep can disappear, then I

am really awake.

So the simplicity of ^{ed}Work, I wish - I wish something in me , my mind, to start to function in an objective sense, regarding the totality of my functions as I am. Out of that I select, of the totality of all functions, I select a kind of a behavior form or some form of activity which is still my personality as the behavior form of my body. And it is simply common sense. Naturally and theoretically I ought to be able to become observant to the totality of myself, regardless of physical or emotional or intellectual. If I can become, as 'I', objective, it has to be through all three centers because that is me. But I know that if I want to become impartial to something that is hundred percent partial, it's extremely difficult. I cannot be impartial towards that what is taking place in my feeling, not at least in the beginning. Because I still have to learn what is really the method. And I still have to build the little observer. And when I apply the same thing as a mental function to the rest of my mental functions which remain all the time subjective, again by definition, because the thoughts processes have to do with what is going to happen and what has happened, and never have anything to do with the moment of recognition, the moment of a realization of something existing because of a time element. Therefore, if I wish to introduce the concept of simultaneity, I cannot do it that easily with my intellect.

So you see, I have only a very limited choice. If I want to develop an objective faculty, I try to develop it in the best of the conditions that I can create and that I know by common sense might have a certain form of success. And I take now the ordinary behavior forms of my body because that is not involved, primarily, in a liking or disliking or even in a question of thinking about it. And many times ^{an}the/habitual way of , of behaving when there is no thought, already when it has gone over into elimination of thought and has become a habit, if I could then

become observant to it, surely the thought will not bother ~~me~~^{it}. When I say walking, I don't consider myself walking aesthetically. I don't love my walking. I don't admire it. Sometimes of course I do when I'm extremely facile, or that I perform for an audience, or that I go into all kind of contortions which are most interesting. Surely, then I introduce something else. But if just walk from the door to there, all I do is have a function of my walking, and I become observant of that kind of functional existence.

So you see, I have ~~it~~ a little bit of a chance, a better chance, to be objective to the different things that are not involved, in which no feeling or emotion is involved, in which there is no particular thought, ~~involved~~. But that's the sole reason for starting out with the behavior form in ^a ~~the~~ physical sense. So if I can build up now this objective faculty by giving it work to do, as it were, by feeding it in some way or other, leave alone--let alone where that wish for the feeding comes from; that's a different thing because that is not, not even subjective. That is something inherent in man in the desire for the continuation^{of} his life, or rather it comes in man from a certain statement of wishing to become free, knowing that he is bound as long as he is within his body. But whatever such motivations are, it doesn't matter. I find myself with a wish to wake up, And all I now have to do is to open my eyes, and then I will be awake. And the opening of the eyes is that I create an 'I' which has an open eye. And with this open eye, this 'I' observes me. _

The object of observation as differences of behavior forms, physically speaking, we simply divide them into five different parts, you might say, categories, all belonging to the manifestations of the body, but certain segments of it. And they are simply the walking, the movement part, or the voice, or a gesture, or a posture. Let's say that the totality of myself, as I see my body, or anyone else can see it from

the outside, is simply that what they can notice. They can notice my posture or my gestures. They can see my face, how it is, how it is expressing thoughts or feelings. They can see my movement, if the body walks. They can hear my voice when I speak. So, for that reason, I could also become observant of that what belongs to me, provided that observation now is an impartial one. There are three or so different forms of behavior which the outside world cannot see as well, surely not as experience that I will ~~(?)~~, which are ~~the~~ tensions of muscles, breathing, sometimes blood circulation, sometimes nervous states. They belong in, you might say, to a little bit more of an inside of one's body, not an inner life, but nevertheless, not as noticeable, and they also could become objects for observation. And now it's a question of thousands and thousands of times giving ^a ~~the~~ little 'I' work to do, to become observant of any of these forms of physical behavior. And in that way, acquiring a dexterity, or building itself up until it can become full-grown and become, you might say, functional in regarding to me, remaining what I am, as personality, completely unconscious and still living gradually under the observation of something which is objective. So that finally a result can be reached, that that what I am unconsciously, now being exposed to that what exists and becomes larger and larger and more and more mature in the form of the little 'I' growing up, that then this, what is my body, will experience an influence and be affected.

There is a certain point in which this little 'I' has grown up enough and starts to function on its own, so that the reception of that what is now perceiving organism for the little 'I' as recording facts in a true and an absolute sense, will now add to its own function something that belongs to a feeling possibility. It is based on the fact that little 'I' was created by me and is part of me, and that the little 'I', having grown up coming to maturity, realizes why it was born and how it happened to come into existence. And that, feeling itself alive, starts to realize that for some reason or other, it has to acknowledge the fact that some-

thing created it. It happens to be me. And as a result of expressing its gratefulness for its own life existing, wishes to do something for me and my benefit. This develops in the little 'I', and it is not so little anymore because it really is substantial, a certain organ which I call real conscience. Sometimes I explain it as using the word beneficent, benevolence: to have towards 'it', my body, a benevolent attitude of wishing 'it', my body, well. The next step in that development is that the 'I', now full-grown, realizes a certain obligation and wishes to fulfill this in the best way possible, and wishes by its own stature and its own form of living to communicate and to share it with that what, you might say, was his father and mother which created him. A father and mother in man creating an 'I', are the best, so-called best thoughts of him and the best feelings, the most pure - and the most pure feelings and the most pure thoughts - which have created in man, as a person, recognizing the possibility as being a black sheep, that something could be created, the instigation being that what is life in man which is called Magnetic Center. So that the creation comes out of these three, as it were, the thought and the feeling created by that what instigated the joining or the fusion between the two, the result being Magnetic Center as quality and creation of a child which becomes the little 'I'. So that that kind of a family relationship now extends between a level of consciousness and a level of unconsciousness, and that it is necessary for the 'I' to return to the unconscious state as if it comes from heaven as a Messenger, to Work on the spot, that is, on Earth, to Work in the condition of a human being as his body, when his body represents Earth, that then this 'I' being now together with that what is the manifestation of man, can change the manifestation from an unconscious to a conscious state. It's called participation; it is called the returning of an 'I' to 'it', and wishing 'it' then to be under the influence of 'I' and gradually changing and converting it.

Now in order to equip man as he is as a personality, and assuming for a moment that if he can become gradually more and more conscious and conscientious, there is something else that has to be in man before he could become an individuality. That is, he has to have not only two but three points, you might say, of reference

because of which there is a possibility of a fusion. A fusion can never take place in two points; all that takes place when the two points join is that one which is stronger wins. But when there are three points, there is ~~the~~ a possibility of the fusion in then creating something which is different from any one of the three. And this is the aim of life. So even if a man has consciousness and he has conscience, he needs something else. It is called will, and the will expresses itself in man on the road to individuality, by wishing to experiment with his body in conditions which are unusual to him, in order to find out if his consciousness and his conscience, you might say, can stand the test of that kind of experience. It is the third step a man on the road to trying to become conscious has to go through as DO RE MI of a certain scale or octave, in which DO is observation, together with impartiality and simultaneity, the RE is participation, the MI is experimentation. And in the fulfillment of that little triad of the octave, that then again as a triad, as one, becomes one in order for man, in that developed state with 'I' now being completely part of himself, will submit to the possibility again of going over into a state in which man, in a ^{conscious state} self-conscious state, would become part of the totality of the next level which is called cosmic consciousness.

In that way, if it is like an octave, that what has to take place for such a man is to overbridge the FA in that octave, and this FA is represented by certain concepts which Gurdjieff touches on and he calls intentional suffering and conscious labor. It simply means that man, in his development at that point, will know that in order to become more full it is necessary for him to create certain conditions in which he knows he will suffer, and for the sake of that kind of suffering, be reminded constantly of the necessity of trying to remain awake. This of course quite definitely is an emotional quality, and in the possible development of man that what is emotional energy that has to be furnished in order to create these conditions of intentional suffering, simply has to come from that what is paramount in an emotional development, and again in Gurdjieffian terms it is called Kesdjanian body, and it happens to be at the same level, where this FA of intellect is, happens to be at the same level as SI DO of the Kesdjan. So ^(there) ~~that~~ is the flow of energy ~~where~~

[I hear 'there' but it is a question]

either on your part or my part.

Goodnight.

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END TPE

Trans: Jessica Haim
6/76

ROUGH: jessica

proof:

proof:

coming from? ~~from~~ from the realization of the freedom in Kesdjanian body, which is the emotional state of man perfected to its highest form, in which all that is needed is ~~the~~ to loosening oneself up even from emotional involvements. And that as a result that form of energy can be used for the creation of conditions for the further growth of man into cosmic consciousness.

I won't go further in that; it's only to give you a little more perspective of where it belongs, you see. But where it starts is : here I am, I know I'm unconscious or at least I have an idea that sometimes I'm a little bit too much asleep and that perhaps I should wake up. And with that now I want to do something. I start at the beginning. I'm not interested in what it might lead to than only as a hope. I start with very simple things. Here I ~~am~~ walk, I am, I observe myself. I hear my voice. I have this and that kind of a gesture or posture. This expression on my face, I vary it , I do everything I can with my body to keep alive in me the wish to remain observant. And whatever now is necessary in a little bit of an experimental form of changing habits, or to be a little different in order to call attention , because of such difference, of the fact by association that I do it for a definite reason to become awake, then I am on the road of, you might say, making efforts to Work.

In the next three or four weeks if you are, and if you understand now a little bit about what is meant to Work, I would tell you go ahead and do and keep on trying and trying and trying to find out what is meant by this consciousness or objectivity, or a desire for growing or an understanding of evolving for a human being. The reasons for it perhaps are quite obvious, but in any event you will never know what it is unless you have the experience as a result of trying it. I hope you can Work in that way so that when I come back that you have questions based on your own experience, and then maybe at such a time we can go a little bit further in explaining of why it has to be the way it is, why man, as he is born, is mechanical and has to function as an automaton, and must remain asleep for the purposes of maintaining the Earth wherever it happens to be in the cosmic scale.

So, good luck to all of you. Hope to see you without, without any trouble